v. 36, no. 4 (Aug/Sept 1985)

FELLOWSHIP IN PRAYER

On taking
Up the
Cross

1935
1985
A.A.

A
Gift
from the
Iroquois

Iran's
Baha'is
Suffering
and Faith

Since 1949 the purpose of Fellowship in Prayer is to promote the practice of prayer among all religious faiths whose fundamental belief is in God regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice, and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

Volume 36, Number 4 August-September 1985

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E. M.

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Words of Wisdom

The search after truth, however, important though it be, is not the whole aim and end of life. The truth is no dead thing, to be placed in a museum when found – to be labeled, classified, cataloged, exhibited, and left there, dry and sterile. It is something vital which must take root in our lives ere we reap the full reward of our search.

– Bahá'u'lláh

It is an old and ironic habit of human beings to run faster when we have lost our way.

Rollo May

He alone sees truly who sees the Lord the same in every creature, who sees the deathless in the hearts of all that Die.

Bhagavad Gita

Justice is something we do, not something we can expect.

Anonymous

The problem of violence then, is not the problem of a few rioters and rebels, but the problem of a whole social structure which is outwardly ordered and respectable and inwardly ridden by psychopathic obsessions and delusions.

Thomas Merton from
Faith and Violence

These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; for I have overcome the world.

Gospel according to John
chapter 16 verse 33

Editorial:

Wit's End- Twilight on a bench at Woodfield

Last night my wife Mary Beth and I ate the last two wine berries of the season. They are especially bright and tasty in my memory this evening. Last year we hadn't known that they were here. . .

There are tulip poplars in this forest- very tall, straight trees. They have begun to drop a few yellow leaves.

At ground level, the forest seems less cluttered. The may apples' umbrellas, the skunk cabbage, and the jewel weed are gone to August's dryness. Light grasses and an almost comical burst of colored mushrooms trigger a different set of feelings.

The season moves toward a final harvest. The air will cool. The evenings chill. The leaves transform themselves and fall away.

It has been just about a year now since I began coming each day to walk and sit among the trees. I am grateful to have received this leading. My daily practice had grown stale indoors. It had become, or became more clearly, a matter of will and habit- better than nothing- but not much on which to base a spiritual life.

I was led to the forest. I did not find it for myself, but it has stilled me nonetheless.

In my Friends, I'd begun to see the "power to" inherent in the day by day practice of letting go and letting God. I began to recognize the lie within the "power over", the "control" I'd sought so frantically and been so certain that I needed.

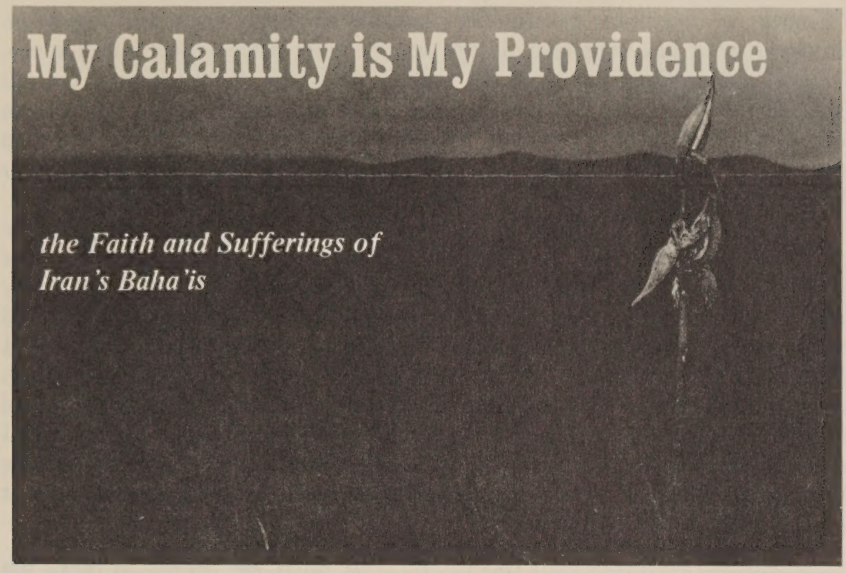
As Readers might imagine, a good deal of time and preparation goes into these little pieces. That is why, I suppose, that they tend to be so short.

This is not the editorial I'd planned to write. I had thought to deal in this place with "serious problems" – bad faith, pride, conflict, and human suffering. That is evidently not to be. . .

The sun has set. My path is dark, but I am content with the gifts I have been given. The katy-dids are singing. The sky above the trees is luminous blue.

E.M.

Readers are encouraged to send us the names and addresses of those who would like to receive future issues of Fellowship in Prayer. This bi-monthly publication is available at no charge to anyone who requests it. Please write or telephone our office during business hours: Fellowship in Prayer, 134 Franklin Corner Road, Lawrenceville, New Jersey 08648. Telephone (609) 896-3636. We will be happy to hear from you.



"Humankind must come to regard humanity as a single individual, and one's own self as a member of that corporal form; and we must come to know that if pain or injury afflicts any member of that body, it must inevitably result in suffering for all the rest. . . ."

Bahá'u'lláh (1817-1892)

Over the last six months, a number of our readers have expressed their deep concern about the religious persecution of the 400,000-member Bahái community in Iran. The Bahâis have lost their civil rights in a manner similar to the Jews' treatment at the beginning of Hitler's power. The intimidation, economic deprivation, and execution of these people because of their faith represents an attack not only on their right to perceive and worship God in their own way, but also on the safety of their persons and family. As we are called to be our brother's and sister's keeper, so we at Fellowship in Prayer hope that this glimpse of a tragic situation will encourage readers to work toward an end to this injustice.

"In the United States, a continent away from the courtyard of Evin prison in Tehran, an engineering conference is in progress on the campus of the University of Colorado. The chairman interupts the speaker and announces,

"Emergency telephone call for Dr. Alavian." My heart sinks, for I know intuitively what has happened. I turn to my wife, who is sitting beside me. I have said nothing, yet tears are already streaming down her face. On our way to the telephone, a friend speaks a few supportive words. The phone conversation with Iran is brief. What we have feared throughout the nine months of my father's imprisonment has indeed come to pass. My father has been executed by the Iranian government because he is a Bahai.

"Later that day, I learned that automatic weapons were used and that my father's share was seven bullets into the chest. The executioners had the decency to allow him to write a letter of farewell which was given to my mother when the body was turned over to her. The letter begins, 'My beloved wife, Azam: Today is the 1st of Teer, 1360 (June 22, 1981), 6:00 P.M. I have been summoned for execution and will be executed in the next hour. Now that the divine Will has given me this destiny, I am quite satisfied and submit with joy. They are going to execute me because I am a Bahá'í, and I do not accept any of the other allegations made by the Islamic Court leading to my conviction. . . .' The letter continues with words of encouragement and consolation.

The parents of Dr. Alavian

"It hurts me deeply to recall the details of that day and the nine months of fear and uncertainty which preceded it. During the fourth month of his incarceration, my father managed to send a letter out giving details of his numerous interrogation sessions, beatings, and general abuse, which were a part of prison conditions. What is truly painful is that my father's story is not in any way unique. In fact, his story is less painful than many others, for his end is known. There are many Bahá'ís whose stories of imprisonment, torture, and subsequent execution remain unknown to their families. My hope, however, is that the truth of this tragic situation will reach the many fairminded people around the world and encourage them to speak out for the importance of religious freedom and for the belief that all of God's people are members of one global family."

Vahid Alavian

What were the convictions for which this man, as a Bahá'í, surrendered his life? To understand Bahá'í faith, we must look carefully at the writings

of its prophet Bahá'u lláh, and his son Abdul'bahá .

When asked on one occasion: "What is a Bahá'í?" Abdul'Bahá replied: "To be a Bahá'í simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood. In one of His London talks He said that a man may be a Bahá'i even if He has never heard the name of Bahá'u'lláh:

"The man who lives the life according to the teachings of Bahá'u'lláh is already a Bahá'í. On the other hand, a man may call himself a Bahá'i for fifty years, and if he does not live the life, he is not a Bahá'í." (p.83)*

Because Bahá'ís are called to exemplify their faith by the activities and social concern in their daily lives, they have become obvious targets during the current period of political turmoil in Iran.

The essential root of this violence, both past and present, is religious intolerance. Most Moslems regard Mohammed as the "Seal of the Prophets," or the last of the great religious teachers. Consequently, Moslems have been encouraged to view Bahá'ís as ungodly heretics who are intent on overthrowing Islam. Whenever any government is faced with severe internal difficulties, it is common for those in power to blame their problems upon the existence of "infidels." The nonviolent charcter of the Bahá'ís community, and its refusal to further polarize the country by striking back at its oppressors, makes the Bahá'ís convenient scape goats.

While recognizing and accepting all former religions – including Islam – the Bahais also believe in Bahá'u'llah (literally "the Glory of God"), a Prophet who began His ministry in Iran during the nineteenth century.

"Bahá'u'llah proclaimed that religious truth is not absolute but relative, that Divine Revelation is continuous and progressive. Bahá'ís believe that the Founders of all past religions, though different in the non-essential aspects of their teachings, Abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith."

Elaborate rituals and ceremonies are not practiced in Bahá'í Houses of Worship. They are intended to be used by people of all religions, all races, and all nationalities, coming together to worship God. There are no pulpits and no sermons, and there is no clergy in the Bahá'í faith. Services consist of readings from the sacred texts of the worlds' revealed religions. Since, in the Bahá'í view, every person is responsible for his or her own spiritual development, the emphasis is on individual worship and meditation" (From the National Spiritual Assembly of the Bahá'ís of the United States).

In an historical context, the persecution of the Iranian Bahá'í community is not a new phenomenon. Waves of repression and persecution have beset the community since its inception in Iran 141 years ago. In much the same

way that the early Christians and the followers of Islam were persecuted in their homelands, the early Bahá'ís were branded as heretics and put to death under circumstances of appalling cruelty. More than 20,000 of the early adherents were executed or tortured to death.

Persecution of the Bahá'í community has continued under various regimes, including those of the recent Shahs. Occasionally, as in the years since the revolution in 1979, the persecution has resulted in extreme violence and bloodshed. Recent pressures include the institutionalization of religious prejudice in Iranian laws and the national constitution. Despite the fact that it represents the largest religious minority in the country, the Bahá'í Faith has never been recognized as a religion under the Iranian Constitution. In consequence, the Bahá'ís have never been granted the constitutional safeguards given to other religious minorities such as Zoroastrians, Jews, and Christians. Instead, Bahá'ís have historically been treated as second-class citizens with no protection under the law. Thus, Bahá'í marriages are considered illegal, thereby making Bahá'í wives "prostitutes" and their "illegitimate" children subject to removal by the state for the purpose of "training in the (true) path of God." Government employees have been dismissed or their pensions stopped because of their membership in the Bahá'í Faith, and they have been ordered by the attorney general either to pay back all salaries received during their many years of employment, or face imprisonment. Bahá'í children have been expelled from schools and all Bahá'í agencies and elected bodies throughout the country have been disbanded by government decree.

> In the Bahá'í Cause, arts, sciences, and all crafts are counted as worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice, and believing in the solidarity of the human race, is giving praise. (p.91)*
>
> *– Abdul'Bahá*

In spite of the severe conditions under which the Bahá'ís of Iran have lived for many years, until recently there was little evidence to support the idea that the persecutions had ever been part of any official government policy. However, under the present regime, government authorities are systematically pursuing a plan to completely eradicate the Bahá'í community from Iran. Over the past five years, more than 190 Bahá'ís, primarily elected leaders and well known advocates, have been put to death. The most recent estimates set the number of Bahá'í men, women, and children who are languishing in prisons without formal charges or trial dates, at 750. The plan to eliminate

the Bahá'í Faith from Iran appears to be three pronged in nature: arrest and execution of prominent Bahá'ís; financial and administrative strangulation of the Bahá'í community; and the intimidation of individual believers to force public recantation.

At present, the only means available to appease the pressure seems to be prayer and public opinion. Unfortunately, public opinion is a double-edged sword. In May 1983, President Reagan made a public appeal to the Iranian government to reconsider the death sentence passed on 17 Bahá'ís imprisoned in Shiraz. In response to this appeal, all 17 (including 7 women and 3 teenage girls) were immediately hanged. In general, however, Bahá'ís feel that public opinion has helped to prevent more widespread executions. As Iran seeks to improve its image in the international community, public opinion may become a powerful defense. Recent appeals made on behalf of the Iranian Bahá'ís include resolutions passed by the United Nation Human Rights Commission, U.S. Congress, 34 separate U.S. state legislatures, the European Parliament and European Councils, and the parliaments of Canada, Germany, and Australia.

The United Nations defines genocide as "not only the physical destruction of a people, but also the destruction of a people as a people. . . ." In this sense, the word genocide applies to policies aimed at exterminating the Bahá'í religious community in Iran today. It is hoped that public concern will mount to such a degree that the Iranian government will cease this cruel campaign. Once a unified and concerted effort is made to stop one such tragedy stopping others may become progressively easier.

"If thou seekest eternal glory, let thyself be humble and meek in the presence of the beloved God; make thyself the servant of all, and serve all alike. Strive, O people of God, that happily the hearts of the diverse kindreds of the earth may, through the water of your forbearance and loving-kindness, be cleansed and sanctified from animosity and hatred, and be made worthy and befitting recipients of the splendours of the Sun of Truth.

Be not idle, but active, and fear not."

We extend special thanks to Dr. Vahid and Mrs. Barbara Miller Alavian for their generosity and courage in providing their personal assistance in assembling this material. Readers are asked to keep those who are suffering in their thoughts and prayers. In addition we wish to express our thanks to our reader and friend Jay Bender for his consistent efforts in bringing these sad matters to our attention, and to Bob Harris. Shirley Lee and Morris Taylor provided cheerful assistance from the Bahá'í office of Public Affairs in Wilmette Illinois.

K.H.

*Passages selected from *Bahá'u'lláh and the New Era* by J.E. Esslemont (1980: National Spiritual Assembly of the Bahá'ís of the United States).

We may wonder if it is possible for a religious faith to be Christian, universal and completely modern. Organized Christianity has seldom measured up to these demands. In its main lines of development through the Christian churches it has come to be increasingly a religion centered about the person of Jesus, rather than in his life and teaching. Most churches offer a manmade aspect of Christianity that is essentially based upon opinions about Jesus and early interpretations by others of his purposes and the meaning of his life, to which Jesus' own interpretation of religion, and his way of life, are purely incidental. We may in truth repeat the statement that there has only been one real Christian and he was the historical Jesus. Very few others have even come close to this ideal. St. Francis of Assisi was one of those rare individuals.

The immense variety of sects and denominations in Christendom today reflect different theories about the nature of Jesus himself and not attempts to uncover and practice the religion of Jesus in all its simplicity and purity. The organized church has become a superstructure. Embodied in it are the teachings of Jesus, often obscured and sometimes grossly distorted. Theological concepts, stated as essential to Christianity and sometimes as Christianity itself, have been a divisive influence among Christian peoples for many hundred years. We can hardly expect them to suddenly become a unifying force in the world.

John Hobart

A Gift from the Iroquois: The Tree of Peace

"The guiding force for the Iroquois Confederacy is an adherence to the principles and laws of the Great Law of Peace. The oral traditions of the Haudenosaunee Iroquois Confederacy provide an historical perspective on the Great Law of Peace and the Tree of Peace ceremonies.

The beginning of the league of peace was born in the midst of warfare and destruction between five warring nations.

Today the Haudenosaunee – the Six Nations Confederacy, or Iroquois – have felt prompted to hold Tree of Peace ceremonies to encourage everyone to make a concerted effort to work towards global peace.

Because the Tree of Peace has survived as a universal image of hope, the Iroquois Confederacy proposed that the United Nations adopt the Tree of Peace as an ideal symbol for the International Year of Youth. The Assistant Secretary General of the United Nations, Dr. Robert Muller, applauded and approved the idea, which was incorporated into the Youth Year as a goal to plant one billion trees all over the world. The tree has been a symbol of peace and harmony for many peoples in the world. The tree planting is being sponsored by more than 100 world organizations.

Last year, May 1984, a tree planting ceremony was held at the University of California at Davis. In August of 1984, hundreds of Lenni Lenape Indians took part in another such ceremony. The Chumash Nation of California came together in October 1984 for the same purpose. The most recent tree planting ceremony took place in May of this year at Santa Barbara, California.

We at Fellowship in Prayer hope to assist Chief Jake Swamp and our friends among the Kanienkehaga people in their work of bringing the deep wisdom of their way to others who yearn and work for the cause of peace and justice in the world. It is hoped that Tree of Peace ceremonies may be planned and held in many places during the coming year. Readers are invited to contact us to make the necessary arrangements if they would like to sponsor a Tree of Peace ceremony in their local area.

"It begins in the early morning of time when there were only a few men and women beings. Everything around was refreshing and good, the earth and the many gifts of Creation.

It is told that the Maker of all human beings would be satisfied if he were given thanks for all the different elements in nature.

Life continued for centuries on end without the existence of strife. Men sang ceremonial songs for the different forms.

It is told that as man developed he started to depend on his own thinking, thus disregarding the original intention. It is during this period of time that reference is made of the great strife among the Iroquois.

It is told that everywhere one would look there was suffering and bloodshed.

For many years the people suffered at the hands of leaders who ruled by their force.

The Creator was disappointed at what was taking place on the earth among his children. He decided that men should live with reasoning and the power to counsel for the welfare of the coming generations.

The Creator sent amongst the people a Peacemaker who brought them the principles of the great binding law.

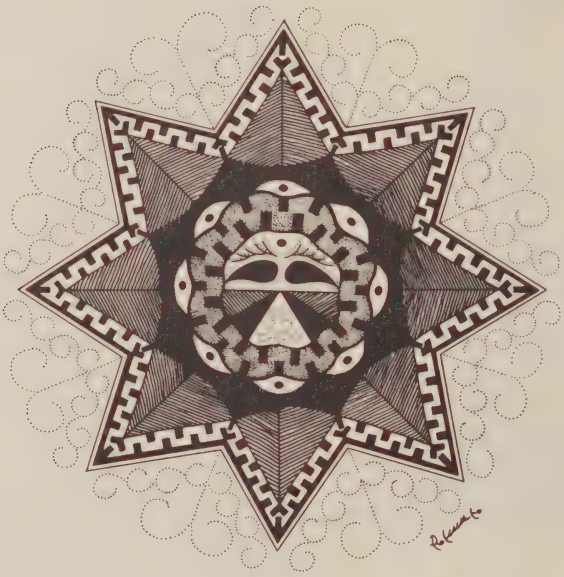
As the Peacemaker traveled, he met men beings who were hunting in these area. He was informed by these men that great strife and hardship were being experienced by the occupants of the different villages.

As the Peacemaker traveled, he kept telling those he met of the great peace everyone desired and that it would come soon.

He was directed to the Kanienkehaga people, "Mohawks," who were worst when it came to destruction and warfare. The Mohawks were a deceitful people. They had been at war with their neighbors for many years. They were the first to accept the concepts of the Great Law of Peace.

The Great Law of Peace is signified by a tall white pine called the Tree of Peace. Placed at the top of the tree is the eagle who is the guardian of the Confederacy. Four white roots are spread to the four directions from the tree, to the south, east, north, and west. The nature of these roots is peace."

Jake Swamp Wolf Clan
chief of the Mohawk Nation at Akwesasne



The Haudenosaunee document, *Basic Call to Consciousness,* describes more about the Peacemaker's principles, which became the Great Law of Peace:

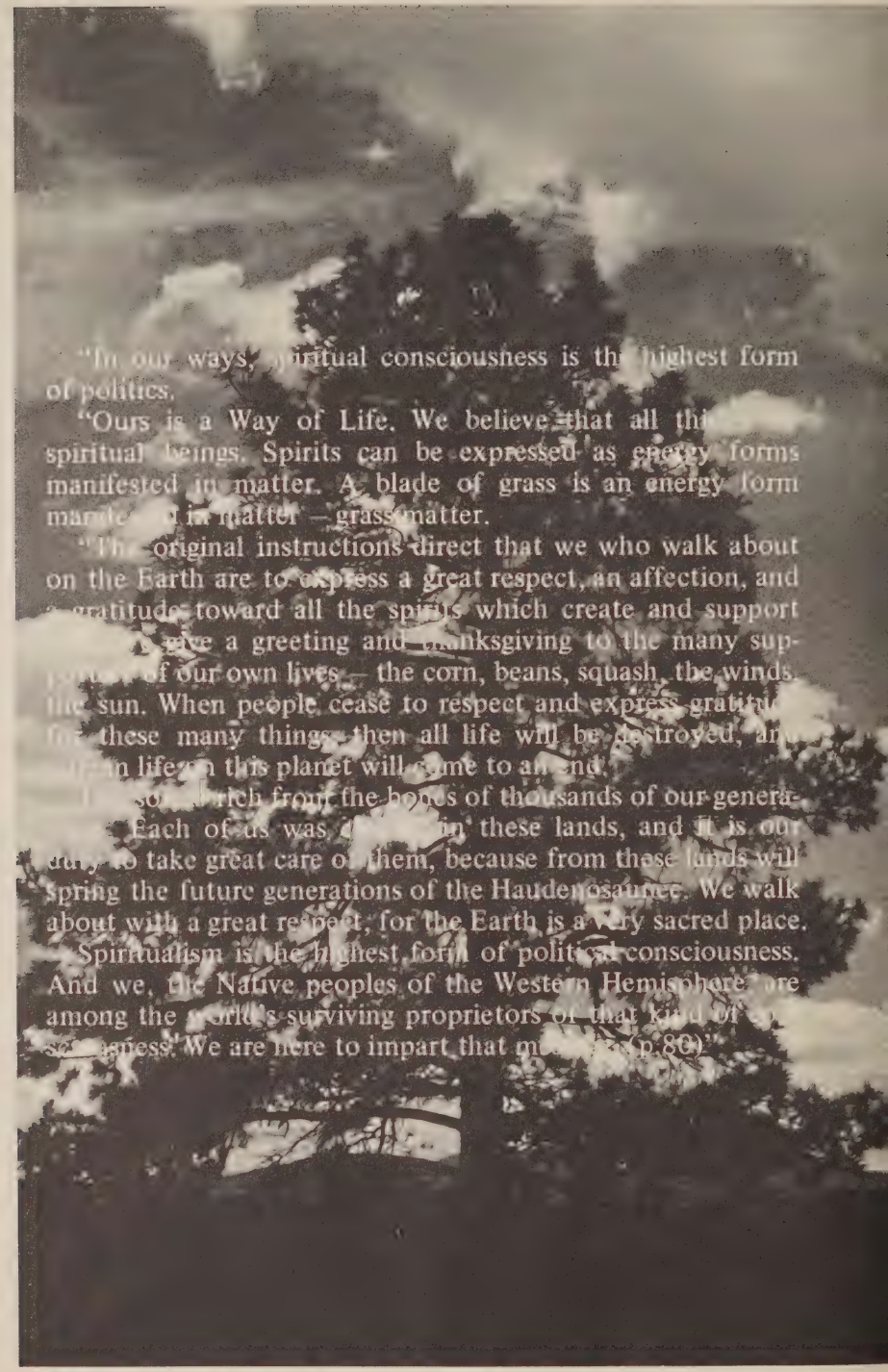
"The Peacemaker argued not for the establishment of law and order, but for the full establishment of peace. Peace was to be defined not as the simple absence of war or strife, but as the active striving of humans for the purpose of establishing universal justice. Peace was defined as the product of a society which strives to establish concepts which correlate to the English words Righteousness, Reason, and Power.

The principles of Righteousness demand that all thoughts of prejudice, priviledge, or superiority be swept away and that recognition be given to the reality that the creation is intended for the benefit of all equally – even the birds and animals, the trees and the insects, as well as the humans. The world does not belong to humans – it is the rightful property of the Great Creator. The gifts and benefits of the world, therefore, belong to all equally.

The Peacemaker began his teachings based on the principle that human beings were given the gift of the power of Reason in order that they may settle their differences without the use of force. . . . All people whose minds are healthy can desire peace, he taught, and there is an ability within all human beings, and especially in the young human beings, to grasp and hold strongly to the principles of Righteousness.

The "Power" that the Peacemaker spoke of was intended to enable the followers of the law to call upon warring or quarrelling parties to lay down their arms and to begin peaceful settlement of their disputes. Peace, as the peacemaker understood it, flourished only in a garden amply fertilized with absolute and pure justice. The power to enact peace (which required that people cease abusing one another) was conceived to be both spiritual and political".

"The Peacemaker envisioned that the principles under which the Five Nations were governed could be extended far beyond the borders of the Haudenosaunee to all peoples of the world. The law of the Peacemaker provides that any nation or people may find protection under the Great Tree of Peace which symbolized the laws of the confederacy.



"In our ways, spiritual consciousness is the highest form of politics.

"Ours is a Way of Life. We believe that all things are spiritual beings. Spirits can be expressed as energy forms manifested in matter. A blade of grass is an energy form manifested in matter — grass matter.

"The original instructions direct that we who walk about on the Earth are to express a great respect, an affection, and a gratitude toward all the spirits which create and support us. We give a greeting and thanksgiving to the many supporters of our own lives — the corn, beans, squash, the winds, the sun. When people cease to respect and express gratitude for these many things, then all life will be destroyed, and human life on this planet will come to an end.

"We are so much rich from the bonds of thousands of our generations. Each of us was born in these lands, and it is our duty to take great care of them, because from these lands will spring the future generations of the Haudenosaunee. We walk about with a great respect, for the Earth is a very sacred place.

"Spiritualism is the highest form of political consciousness. And we, the Native peoples of the Western Hemisphere, are among the world's surviving proprietors of that kind of consciousness. We are here to impart that message." (p.80)

. . . Practice

There is a time for sincerely seeking a path, but there is also a time to settle and practice one. This is the secret that the average seeker does not understand. He keeps running all his life, thinking he is so smart. He goes to all the spiritual lectures, he reads all the spiritual books, but he practices nothing. Follow one path. Do this, not because other paths are wrong, but because it is necessary that you follow one path in order to truly realize that there is truth in all other paths. Respect everyone, but do not distract yourself in the name of respect and freedom. It is like a businessman who starts a clothing business and then says, "I believe in free enterprise. I want to start in the stock market." Then he immediately changes his mind again and starts a car business. He will lose money everywhere. He has to establish himself in one business and go deep enough, lose money in the earlier stage, and then start making money. That is true in any search, whether it is a search for money, name, fame, or spiritual growth. You have to hold yourself to one path and follow it thoroughly, respecting others, having love and understanding for all paths, but practicing one. Take the example of the man who digs fifty holes two feet deep in search of water. He cannot hope to be successful by digging so many shallow holes. To do that he must dig one hole one hundred feet deep. Then he has a chance to find water. You must follow one path and dig one hole deep enough to get the water of spiritual growth. Then you will truly recognize the unity of all men.

– Yogi Amrit Desai

Spirituality and Everyday Life

If you would like to share your meditations with other members of the Fellowship, do not hesitate to write. But be sure to keep your writing straightforward and brief (no more than four typewritten pages, or about 1,000 words). We have found that simply sharing the experience of God's love and reality can begin a process of transformation in our own lives and the lives of others. The same may be true for you.

"To get to the core of God at his greatest, one must first get into the core of himself at least, for no one can know God who has not first known himself. Go to the depths of the soul, the secret place of the most High, to the roots of the heights; for all that God can do is focused there."

Meister Eckhart

"Don't you think psychotherapy is self-indulgent?" a Quaker friend asked me. The question stung deeply. I had recently entered Jungian analysis and was feeling shame and guilt for not being able to handle the pain and dif-

ficulties in my life. Is it self-indulgent, I wondered, to use money – in short supply at the time – to pay someone else to help me explore my being, my soul? In a small voice, and with little conviction, I answered "No. This is the most important thing I can do."

Years have passed since my friend's challenge, and I know now with certainty that my answer was right. I have become a psychotherapist myself and I hear that same question over and over again. Many of the people who come to me have been asked it by their family or friends. Or, they ask it of themselves. When confronted with the question now, I answer with conviction, out of the depth of my own experience and that of countless others who have undertaken the essentially religious task of discovering their true self: "No! You are not being self-indulgent. You are being courageous."

Psychotherapy, when undertaken seriously, can be an act of religious and moral courage that can lead to one's core; into the depths of the soul; to the roots, to the heights. Psychotherapy is not easy. It involves painful self-discovery and the shattering of illusion, and I deeply respect the spiritual yearning of those who choose this path.

Rarely does anyone consciously enter psychotherapy in quest of God. Usually men and women come to me because they feel helpless; dissatisfied with their lives and unable either to cope with things as they are, or to change them. Entering therapy is an act of surrender; an act of giving up as well as an act of hope. The patient who enters therapy is suffering. He or she has been forced to admit the existence of forces beyond and greater than themself – whether or not they can articulate this. They seek therapy in the hope that another person – this stranger sitting across the room from them – has knowledge of a way, and access to a power – that will help them exchange their state of alienation, fragmentation, and suffering for one of connectedness, wholeness, and well-being.

On entering genuine psychotherapy (as distinct from more superficial forms of counseling which seek simply to adjust or change behaviour patterns) one finds oneself, unwittingly at first, on a quest for truth. The way to wholeness and well-being calls for the contemplative act of self-examination; a stripping oneself of self-deception and the deceptions of family and cultural myths; a tearing aside of the web of illusion we believe to be reality.

Both therapy and the religious way insist that one discriminate between the apparent self and the real, or true, self. The development of this ability requires encountering one's "shadow." – that unacknowledged, dark side of our soul, the ugly aspect of our being we project onto other persons, groups, and nations and then characterize ***them*** as the source of all evil. The progressive recognition, integration, and redemption of this dark side of ourourself leads one closer to wholeness – to God, if you will – as well as greatly reducing the odds of projecting our most unpleasant and dangerous characteristics onto others – and then punishing them for what we have disowned in ourself.

The process of recognition and redemption is long and painful, and it is never really finished. It includes the loss of illusion and the crumbling of one's favorite prejudices and rationalizations and certainties. But as the Swiss

psychoanalyst, Alice Miller, said in her deeply insightful and important book, *For Your Own Good,* "constant self-examination and contemplation are essential for survival." As individuals and as members of groups and of one of the two most powerful nations on earth, we must realize that refusing to recognize our shadows can and does have tragic results. At home, we blindly strike out at and hurt our own children and others closest to us. Individually and collectively, our shadows bring about the horrors of murder, war, holocaust, – and, may ultimately be responsible for the destruction of life on this planet.

If the process of peace and reconciliation with ourselves, our fellow man, and with God starts with stringent self-examination, is a therapist necessary for this process? Most of us lack the self-discipline (and the skills) to analyze ourselves. We have blind spots. We become discouraged. We tell ourselves all sorts of wish-fulfilling nonsense. Rigorously honest self-examination can become too painful, and we easily lose our resolve and our sense of direction when we try to go it alone. The therapist can give us courage to press on, guide us safely across the abysses, gently confront us with our contradictions, and help us surrender our well-defended positions in order to move on up a little higher into the light of consciousness. It takes great courage to admit one's dark side, to speak aloud of the hurts and humiliations of the past, and the hates and fears of the present, in the presence of another. But the telling of one's truth no matter how painful, is what redeems it and brings a healing peace to the soul.

The healer – whether psychotherapist, minister, rabbi, or priest – should be someone who has taken this leap of faith in the healing power of truth; someone who has had the courage to risk self-revelation in the course of his or her own training and has come to terms with his or her own very human imperfections. Paradoxically, when we come to know and take responsibility for our dark side, we come to value our real selves more. When we value and accept ourselves, warts and all, we can then see more deeply the great worth of others. In being truly accepted by the therapist, we become more open and accepting of ourselves and others.

Genuine psychotherapy, like the practice of religion, is in the service of the soul. In both we may "go to the depths of the soul, the secret place of the Most High, to the roots; to the heights" . . .we remove the "many skins covering the depth of (the) heart." We come close to our true self. We come close to God, or the Self, who is within.

Anne Batterberry Walsh

"You will know the truth, and the truth shall set you free."

Christ

Anne Batterberry Walsh is a psychotherapist practicing in central New Jersey.

Tales of the Wise and Foolish

WASTE

A young man had inherited a large fortune, but in a short period of time it evaporated. The money seemed to run through his fingers like water. One day he awoke and found himself destitute. Depressed and sobered, he went to a psychologist for counsel.

For a long time the psychologist listened in silence. Finally he asked, "What have you wasted?"

"Wasted?" the young man queried. "Why, I've wasted money, of course,"

"True," the psychologist agreed, "but what else?"

The young man's brow wrinkled. After a pause, he added, "I've also wasted time."

"Think again," the psychologist advised.

The young man pondered for a while and then said, "I've wasted the gift of life."

"These realizations are all germane," the psychologist assented. "There is, however, another area of awareness that you have neglected to consider. Can you tell me what it is?"

The young man thought and thought, but nothing else suggested itself to him. "Can you give me a clue?" he asked.

"Your realizations have all been concerned with yourself – your squandering of money, your loss of time, your waste the gift of life."

"You mean that I should also be aware of what other persons have lost because of my folly?" the young man interrupted.

"No man lives to himself," the psychologist pointed out. "This is an interrelated universe. In the achievement of every man, we are augmented; and in the failure of every man, diminished."

"I begin to see," the young man declared, "that my foolish acts are not simply personal, but affect the whole of humanity."

"It is clear that you are suffering for your ill-considered misuse of your legacy, but you might also consider the wrong you have done to the rest of the human race, each member of which is bound to you by the indissoluble thread of brotherhood."

"It seems to me," the young man said quietly, "that I must better myself not simply for my own benefit, but to pay a debt I have incurred to humanity."

The psychologist nodded.

Francis Merchant

Centers of Interest

The Autoconocimiento Association of the Dominican Republic

Bonnie Baehr, concert singer and student of bio-feedback from the Dominican Republic, recently arrived at the office of Fellowship in Prayer to share information about a new self-awareness group that has formed on her island. Members of this association have gathered together to help Mr. Angel Miolan spread what he calls "the living message of a total transformation of the mind."

The essence of the message Miolan is communicating can be gathered through the following excerpts from dialogues that took place in Santo Domingo during 1984.

Miolan: Without understanding really and deeply – and not simply through the intellect – the movements and nature of one's own mind, there is little that one can do for oneself and others during one's lifetime. If we see that what we call society is nothing more than a group of individuals who relate to one another, we also see that any intention of transforming human beings through a collective approach is false and doomed to failure.

Ideologies, religious beliefs, philosophies and various political and economic systems have promised for centuries all kinds of grandiose solutions that have only succeeded, at best, in alleviating some of the material needs of the population while at the same time repressing the human mind. . . .

Belief systems limit themselves to creating a supposedly ideal model to be followed or an abstact objective or goal which is always in the future. . . . They thereby create a contradiction between *what really is* is and *what should be* – a contradiction that is never resolved, and in whose name all kinds of overt and covert alienation appear as perfectly acceptable and comprehensible to believers.

Therefore, it is more than necessary, it is vital, to learn about oneself by exploring the mechanical nature of one's thought process as it has been conditioned by centuries of culture, by the so-called family education, and by the great multitude of yesterdays that have left scars on the brain. Only by observing and discovering this background can one be liberated from its influence and be able to discover a new quality of living.

Question: What do you think about God?

Miolan: The question is not properly formulated, if you will allow me say so with all respect. It doesn't make sense to think about God. The thinking about God that human beings have done throughout the centuries has given rise to the most varied religious and philosophical beliefs, with their authorities, symbols, and rituals. And has this not produced vested interests

along with the confusion and psychological slavery of those who believe?

Thinking about God leads you only to speculation and to the creation of an organized religion with followers committed to this supposedly new path. Trying to prove that God exists according to some school of thought is just like trying to deny God's existence according to a contrary school of thought. Both attitudes are completely superficial in relation to the possibility of the transcendent, eternal, or unnameable.

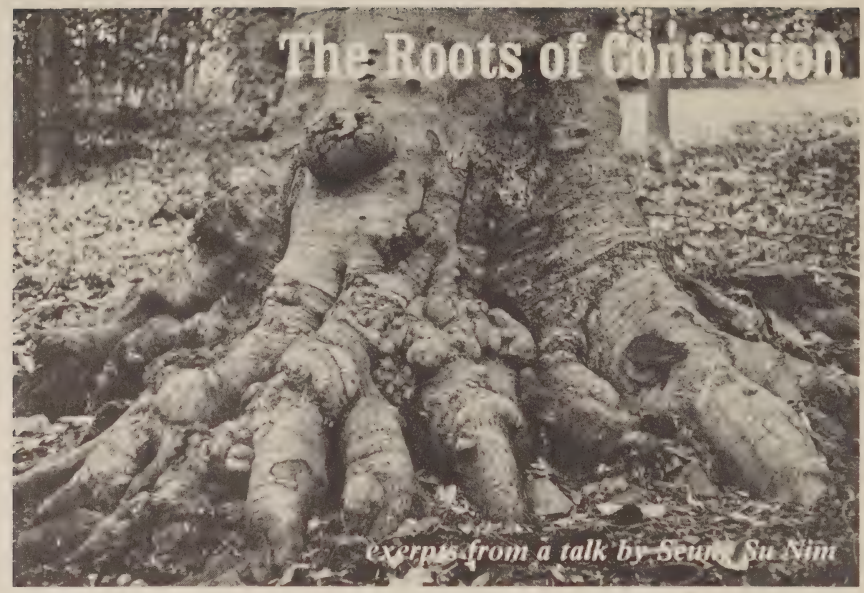
If there is a God – and this is something we must discover on our own – the only thing we can do in relation to It is to get in contact with Its possible reality. Any description will always be a vulgar caricature of Its immensity.

We are so marked by religious concepts born out of speculation that only by liberating ourselves totally from them, by doubting and getting rid of them completely, may we perceive some day the existence of this total and infinite Reality which we have elucubrated so much about.

But to face the possibility of being touched by the unknown, it is necessary to be free from the known, which is nothing else but the structure of our own conditioned thinking, limited by concepts, by the religious and cultural heritage we each carry, by centuries of dead words, and also by the inhibitions and guilt of sin, to name a few of the aprioristic patterns of seeing reality.

Only when there is total and deep transformation of all the layers of our consciousness, with no preconceived religious ideas, can a state of innocence and purity emerge that is in touch with Love, Energy, God, or whatever one might like to call THAT. The name we give it will have no relevance then, nor will anything that we might think about it. We will have realized and wholly understood the deep limitations of thought as an instrument to enter in contact with THAT-which-has-no-limits.

If you would like more information about the Self-Awareness Association, either in English or in Spanish, write or call Fellowship in Prayer or contact Autoconocimiento, P.O. 22313, El Huacal, Santo Domingo, Dominican Republic. Telephone 533-5903 or 682-3522. "Self-Awareness Association is not a new religion or a new church," explains Bonnie Baehr, "We do not worship divinities, leaders, masters, or authorities, images or symbols of any kind; nor do we we practice any rituals. The message we are helping to spread is universal. We aren't interested merely in intellectual discussion nor are we interested in creating groups of followers. To receive the message, a person does not have to become a member of the Association, which is merely an administrative convenience. For anyone who is interested, there are no fees, no creeds, no conditions. All those who work with Angel Miolan do so on a volunteer basis. Financial support for the Association comes from voluntary donations. Personal and group meetings – either in the Dominican Republic or in other countries – can be arranged upon request. All are welcome."



World means time, space, cause and effect. These three things together make the world. Where is the world? What is the world? Who makes time, space, cause and effect? Nobody understands, but we call it world. Physicists used to say that time, space, cause and effect were absolutes. Now they say these are subjective; they are your idea. If your idea of time and space is different, then cause and effect will also be different. You must understand the essence of Buddhism. Buddha said, all things are created by the mind alone. You make your time, your space, your cause and effect. If you don't make anything, then there is no time, no space, no cause and effect. Your world is already complete. My world is complete. But everybody makes something, so already this is a big mistake, and world peace is not possible.

So I ask everybody: For one day, don't make anything. Then for one day there is world peace. An eminent teacher said, the great way is not difficult, only don't make distinctions. Everyone has choices, so we have problems. Why choose?

Human beings have no meaning, no reason, no choice. If you make choices, you make something. You make reasons. You make something. You make reasons. You make problems. Everybody does this. We say things like: I like communism; I like capitalism; I like Buddhism; I like Catholicism; I like this and that. So everyone has a problem, and there is fighting. You must understand that "I like this; I don't like that" is like and dislike, which are inside true mind. So your world is already complete.

But you make your world complicated. I make my world complicated. Two, three, many worlds – many complications. This world is very large, so it is even more complicated. But if you see that your world is very simple and I see that my world is very simple, then ah! the whole world is very

simple. No problem.

Do you understand a child's world? A five year old goes to the market, and sees another child. First they look at each other. They don't know each other's names or anything about each other. But soon they come close and talk. All children do this. But when they grow up, "I am" appears. Then, "You follow me!" "I don't love you!" "You are not correct!" "Why not?" and soon they fight. This like and dislike which appears is like an atom bomb. If everyone could make their inside "I like this" mind disappear, then the outside atom bomb would not be dangerous. This like-dislike mind is the inside atom bomb; it is the most dangerous one. If this atom bomb disappears, if everyone finds their human nature, then would peace is no problem. So World Peace Assembly means we are teaching and helping everyone to try this. This is world peace. Do you understand now?

So what do you want? Maybe tomorrow an atom bomb will drop from the sky and explode. Where will you go? This world will disappear. No problem? If you keep this "no problem" mind, then if the atom bomb explodes, it will be no problem. There is no life or death. Don't make past; don't make future; don't make anything. If you only don't know, then your center will become stronger. Then you can believe in your true self 100%. This is my hand, my head, my body, but this is not me.

Understand that mind is Buddha, Buddha is mind. You say, "Oh I understand that! It's simple." Understanding alone is not enough, you must *attain* "mind is Buddha, Buddha is mind." If you say "I understand," you have "I," and you cannot attain it. Your understanding is just speech. But if "mind is Buddha, Buddha is mind," becomes yours, everything is yours. A bad situation is also yours. You say, "I don't like this bad situation," but it's yours. This world is yours. You must take responsibility for your world. Nobody will help you, not Buddha, not God, no one. You must become independent. You must take responsibility for your life. That is Zen.

This world is now changing very quickly. If you hold your situation, your condition, or your opinion, you cannot follow the outside situation and condition. Then mental problens appear, because outside and inside are unbalanced. When mental problems appear, so do body problems: problems with your back, your legs, your hearing, your vision. If you have a big mental problem, sometimes you cannot eat, or digest correctly. Next, heart problems appear, or other kinds of problems. Every kind of sickness is appearing now, much more so than ten years ago.

Ten or twenty years ago the American situation was not so bad. People had some money, they could get jobs, or become hippies, living natural style, eating natural food, and sleeping anywhere. But now thing are changing quickly. People are still holding their idea of what it was like before, so they say, "I don't like this world; I don't like this person; I don't like this government." They are also having problems getting money and jobs.

One of my students is a skilled carpenter. He always used to get good jobs, paying maybe one hundred, two hundred dollars a week. But now, only one or two hundred dollars is not enough. So he says, "I don't like this job."

But he can't find a skilled carpentry job. So you have to be willing to take any job. Before Linc met me he was a professor working in a university making a lot money. After he was with me for only one month, he followed me around to New York, Los Angeles, everywhere. Sometimes he did painting, or plumbing, or electrical work – any kind of a job was no problem. If you want only a high class job, or only to make lots of money, or if you are holding any situation, condition or opinion, then you will have a problem because you can't follow the outside situation. Everything is slow, everything is stuck. The econony, business, education, religion, politics are all stuck. So if your idea is stuck, your condition and situation will be stuck. How do you solve this?

Put down your opinion, your condition, your situation, then you will not be stuck. Always stay open. Working in a gas station will be no problem, or cleaning someone's house. If you are holding your idea, "I want a high class job, or a house, or a car," then you will have a problem. Zen means put everything down. Then you can control any situation or condition. Also you must let any feeling come and go without hindrance. That's Zen mind. What is low, what is high? What is happiness? Good car, good house, good money? Will this get you happiness? No possible! No car, no house, no problem. Enough mind means you don't want anything, then everything is enough. If you want something, then it's not enough. Don't want any kind of thing. This is "everything is OK" mind. So putting it all down is very important.

No one knows when this world will disappear. No one can guarantee the survival of our planet. We as human beings are digging our own grave. Are we to stay in this grave merely awaiting death? How can we correct this critical situation? How can we restore harmony and attain world peace?

That is very easy. But it is also very difficult. If we will take our own opinion, condition, and situation and put it all down, then it is very easy. This means cutting off our petty and selfish thinking and letting our minds become clear like space. However, if we continue to cling to and defend our opinions, our minds only become narrow, and then peace and harmony are very difficult. So it is very important that we open our minds. There is no longer any time to waste.

Nowadays every religion is strongly holding "my way" and so cannot act in harmony with others. Christians, Jews, Moslems, Hindus, and Buddhists all are attached to the words of the scriptures, but they fail to perceive the truth which is before thinking and before words and speech. Not only do we cloud our own originally clear minds, but we cause much suffering to others. Then how can politicians be expected to act differently? First, religious people have to set the example. We must let go of our opinions which separate us from each other, and together we can use our wisdom and compassion to help all people. Then political people and the whole world will quite naturally follow our example.

Zen master Seung Sahn is the founder of the Kwan Um Zen School, 528 Pound Road, Cumberland, Rhode Island 02684.

On Taking Up the Cross

an exerpt from a talk by
Eknath Easwaran

GOING AGAINST SELF-WILL – the insistent, overriding drive to have our own way, whatever it costs others – can be excruciating. Yet as Meister Eckhart puts it bluntly, we cannot know God until we are "stripped, cleansed, and purified." What makes the suffering of this drawn-out process of purification so different from what we ordinarily undergo is that it is self-imposed. More accurately, it represents a free choice: we choose to bear suffering ourselves rather than add to our personal backlog of anger, resentment, or impatience. The suffering of purification has a purpose: to remove every obstacle between ourselves and the Christ within.

> No man hath so cordial a feeling of the Passion of Christ, as he who hath suffered the like himself.

A profound secret, but so very simple. When you love someone deeply, you want to share everything with that person. If she likes the novels of Somerset Maugham, you want to read them too. If his favorite cheese is Stilton, you at least want to see what it is like. You take a fierce satisfaction even in enduring the same hardships because when you do, you begin to escape from the narrow prison of separateness that is the human condition. Whether we know it or not, Thomas would say, each of us longs to discover in at least one relationship that unity underlies all life,for even a fleeting taste of this unity brings enormous joy.

know it or not, Thomas would say, each of us longs to discover in at least one relationship that unity underlies all life,for even a fleeting taste of this unity brings enormous joy.

If we wish to draw closer to the spirit of Christ deep within all of us, our desire *will* be to suffer, as he did, whenever our doing so will help relieve the suffering of others. Before Francis of Assisi fell in love with Christ he was a troubadour, composing and singing passionate love songs. This same depth of feeling he brought to his relationship with the Lord. So great was Francis's thirst to be united with Christ that one day toward the end of his life he knelt in prayer on the secluded heights of Mount La Verna and from the very depths of his heart asked for two favors: first, that he should experience, as far as possible, the suffering Christ had undergone on the Cross; second, that he should feel the love for all God's creatures that had moved Christ to endure that suffering. Francis recognized these two – suffering and love – as two inseparable poles of Jesus' life on earth.

After long hours of intense prayer, Francis rejoined his companions. He said nothing about his experiences; yet despite his efforts to hide his body, they saw – on his palms, on the soles of his feet, and in his side – the wounds of Christ's Passion, the stigmata. These he would carry, concealed from all but his closest followers, for the rest of his life.

Initiation into universal consciousness, it has been said, is initiation into universal empathy – and therefore into universal pain. Giants of spiritual living experience this to the extreme degree Saint Francis did; ordinary people like you and me make a corresponding discovery, proportionate to the measure of our love. As love deepens, unseen walls that shut us up begin to melt away. No longer can we pick up a newspaper and read about famine in Central Africa without feeling a wrench that is more than just pity. We know ourselves to be intimately involved, and we are stirred to action. No longer can we watch passively as violence rages in Central America; we will take time and resources from other activities and find ways to sprinkle the water of compassion on the fires of enmity.

Jesus is called the Man of Sorrows. Leading a more spiritual life means that we cannot help becoming more aware of suffering around us. It also means that we must learn to make a constructive contribution to relieving that suffering.

> The Cross therefore is always ready, and everywhere waits for thee. Thou canst not escape it whithersoever thou runnest; for wheresoever thou goest, thou carriest thyself with thee, and shalt ever find thyself.

Opportunities for becoming more aware of the needs of others lie all around us. Helping is the true vocation of every human being, and we don't have to wait for some great and terrible event to come and reveal it to us. A neighbor's wife is ill – why not offer to take her children on an outing for the day? Your daughter has brought home a C in algebra. You could scold her for not working hard enough, or you could spend half an hour each evening discussing with her what she has read. Little things, all of them, but they add up to works of love – and they make solid demands on our patience.

Most of us, at least at the beginning, can shoulder only a little burden of suffering at any one time. Yet by the end of a day, when everything is tallied up, we may find we have lifted a hefty load. Miraculously enough, we will feel none of the fatigue we used to feel when our sorrows were strictly personal. Even in our own rather pedestrian lives, we can make the discovery Jesus made: "My yoke is easy, and my burden light."

> If thou look to thyself, thou shalt be able of thyself to accomplish nothing of this kind. But if thou trust to the Lord, fortitude shall be given thee from Heaven, and the world and the flesh shall be made subject to thy command.

A few days ago I was in the grocery store watching an exasperated young mother contend with her little boy. Hitching a ride on the shopping cart, he seemed determined to throw in all the products advertised on his favorite television programs. Unfortunately, his fancies did not coincide with his mother's ideas of what makes for sound nutrition. After she had put up with his clamor for some time I heard her declare for half the store to hear, "Patrick, there's a limit!"

Everyone who's been a parent can sympathize easily with her situation. But I wish I had been able to tell her on the spot something the mystics have proven to us with their lives: There is no limit to the patience we can develop, no end to our capacity for bearing with others.

This is a crucial issue. No matter how hard we try, aren't there occasions when we are bound to blow up at *some*one: our partner, our neighbor, our children, our mother-in-law? It grieves us to realize that even with our loved ones we cannot always control our temper, that sometimes it breaks loose and runs amuck almost with a will of its own.

Here Thomas offers us a very valuable suggestion: it is precisely at such a moment, when your temper is about to burst all bounds, that love for the Lord can come to your rescue. If you can only

personal relationship with the Lord, you will feel almost as if a loving arm has slipped round you and set you back on firm ground. This security – knowing that the loving arm is always ready – is what makes for joy. It is not that turmoil is likely to vanish from our life: it is the nature of people to trouble us sometimes, just as it is our nature at times to trouble others. But if we have the faith that we will be able, with His help, to bounce back no matter what circumstances develop, a good deal of life's burden of personal sorrow falls away.

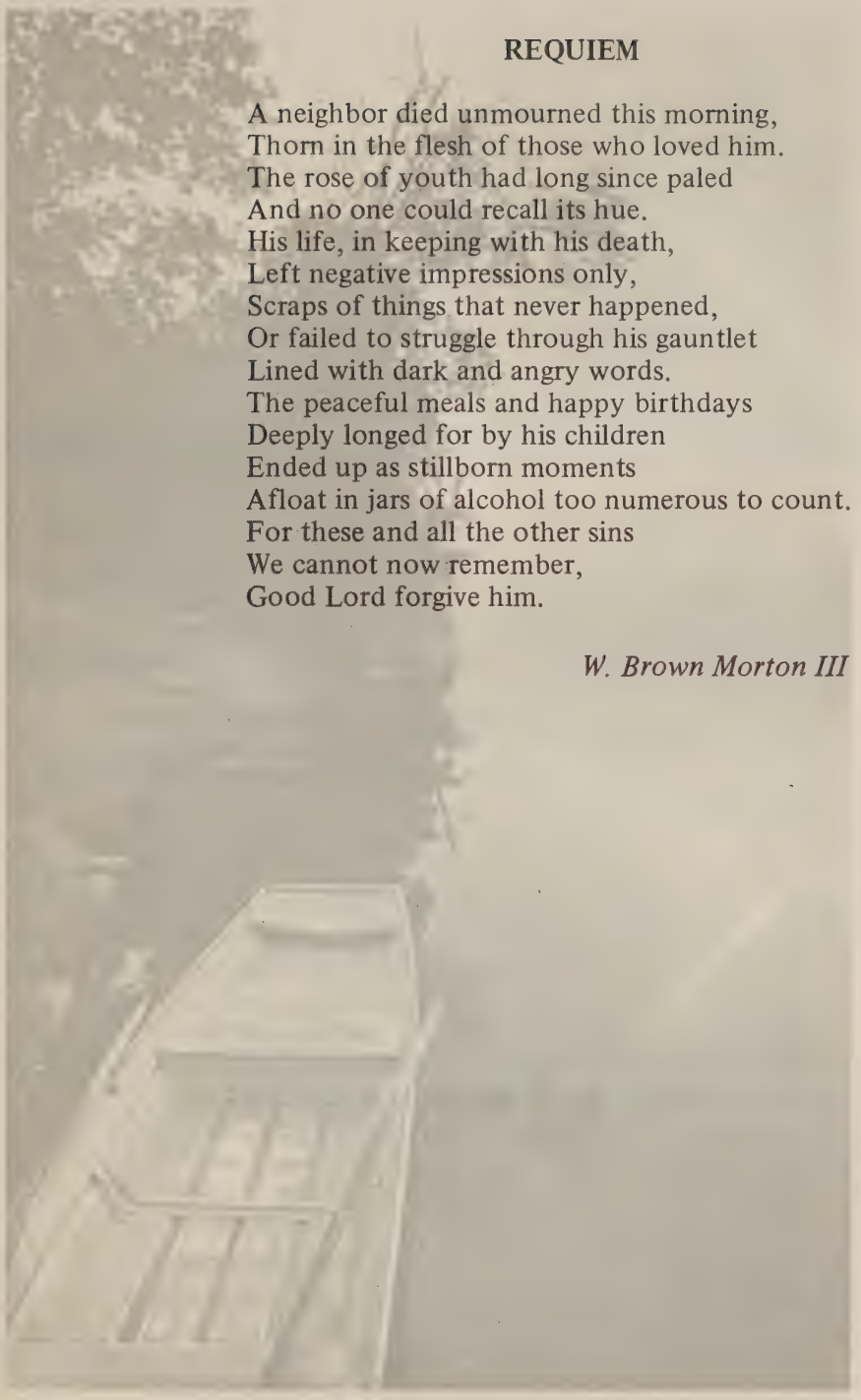
> When thou shalt come to this estate, that Tribulation shall seem sweet and thou shalt relish it for Christ's sake, then think it to be well with thee, for thou hast found a Paradise upon earth. As long as it is grievous to thee to suffer, and that thou desirest to flee it, so long shalt thou be ill at ease, and the desire of escaping tribulation will follow thee everywhere.

We are held captive by so many tiny fears; tied fast, like Gulliver, by a thousand Lilliputian cables: depressed when the menu seems uninspired, cross when the selection of music is not to our taste, anxious that our dinner companion may only be pretending to be having a good time. Distress can make itself our constant companion. "The desire of escaping tribulation," as Thomas puts it, is a tactful way of talking about what can straightforwardly be called enslavement to our likes and dislikes.

Our work is cut out for us. By seizing every opportunity to accept cheerfully what we don't like, especially when it involves something that benefits others, we can gradually dissolve every one of these fear-fetters. Slowly we begin to sit up straight, rub our aching arms and legs with a sense of indescribable relief, and wonder how we ever thought we enjoyed being chained down.

In the lives of people who have labored to attain this state of mind, the fruits can be quite astounding. Toward the end of Saint Therese of Lisieux's young life, terrible physical suffering came her way. Close friends in the convent were distraught when she had to undergo a certain treatment for tuberculosis that was extraordinarily painful. Mother Agnes, prioress of the convent, went to tell her how sad they all were. Therese hastened to console her. "I am no longer, in fact, as I was in my childhood, open to every sorrow; I am as one risen. . . . Oh! Don't be troubled about me, for I have come to a point where I cannot suffer any longer, because all suffering is sweet to me."

Kimberly Hollingsworth has joined our office staff at Fellowship in prayer. Dr. Anthony Manousos, whose efforts have done so much to improve this work, plans to live during this winter in several religious communities. Frends who wish to contact him may write: Dr. Anthony Manousos, 28 Pine Street, Princeton, N.J. 08540.



REQUIEM

A neighbor died unmourned this morning,
Thorn in the flesh of those who loved him.
The rose of youth had long since paled
And no one could recall its hue.
His life, in keeping with his death,
Left negative impressions only,
Scraps of things that never happened,
Or failed to struggle through his gauntlet
Lined with dark and angry words.
The peaceful meals and happy birthdays
Deeply longed for by his children
Ended up as stillborn moments
Afloat in jars of alcohol too numerous to count.
For these and all the other sins
We cannot now remember,
Good Lord forgive him.

W. Brown Morton III

As the success of Alcoholics Anonymous demonstrates, wrestling with an addiction, like other problems and trials, can become a way to know God. "Most of us have had spiritual experiences and spiritual awakenings as a result of this program. The spiritual experience most of us have is a quiet realization that God has given us our lives. What greater, more wonderful experience can we ask for?" Alcoholics Anonymous helps people grappling with addiction to acknowledge a Higher Power, which gives them access to the power to overcome their addiction. Their spirituality has implicit relevance to their daily lives. We at Fellowship in Prayer congradulate Alcoholics Anonymous on its fiftieth anniversary, in the awareness that these people's spiritual journey can speak to all our lives:

"As active alcoholics, we lost our ability to choose whether we would drink. We were the victims of a compulsion which seemed to decree that we must go on with our own destruction.

"Yet we finally did make choices that brought about our recovery. We came to believe that alone we were powerless over alcohol. This was surely a choice, and a most difficult one. We came to believe that a Higher Power could restore us to sanity and we became willing to practice A.A.'s twelve steps.

"In short, we chose to 'become willing,' and no better choice did we ever make."

For many of us the prospect of death was not a big thing. In fact, there were many times while drinking or using drugs that we would have preferred to die. So it may not have seemed much of a favor to have our lives saved by God.

But what God also did was to show us that our lives were *worth* saving. This was the big step for us. We deserved to live!

Although answers seem to come from outside us, such as through other people, actually the answers are already inside us. We need only to recognize them when they emerge. Something inside us hears the truth. We try for a long time to pretend that we don't notice or hear, but one day we decide to get honest about how things really are with us.

At that point we acquire a new bit of freedom. When we begin to get honest about how we really feel, we begin to get somewhere. God can change how we feel, but only if we come to Him, just as we are, just as we really are. Am I honest with myself about how I really feel inside?

"Lord, allow me to really feel today, even though I risk being vulnerable."

"You can't make a horse drink water if he still prefers beer or is too crazy to know what he does want. Set a pail of water beside him, tell him how good it is and why, and leave him alone.

"If people really want to get drunk, there is, so far as I know, no way of stopping this – so leave them alone and let them get drunk. But don't exclude them from the water pail, either."

These selections are quoted from the A.A. Way of Life *which is available from Alcholics Anonymous World Services, Box 459 Grand Central Station, New York, N.Y. 10017, and* Day by Day, *available from Hazelden, PO Box 176, Center City, Minn. 55012.*

Notes on Our Contributors

Further information about the Six Nations is available by contacting the people at Akwesasne Notes. *Besides publishing a newspaper which is an excellent source for those interested in native peoples, their current concerns and their way of life, the folks at Akwesasne have published many excellent books including the* Basic call to Consciousness *from which most of the selections in this article were taken and* Traditional Teachings *which is a collection of sacred stories, prophecies and laws. Write for further information: Akwesasne Notes, Mohawk Nation, via Rooseveltown N.Y. 13683. Readers are also encouraged to visit the Six Nations Indian Museum in Onchiota, N.Y. 12968.*

Our thanks to Peter Blue Cloud, Chief Jake Swamp, Ray Fadden, John Kahiohes Fadden and all others who have been kind enough to share the wisdom of their way with all of us.

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Waste is taken from Arcane Stories, a collection of teaching stories from the western tradition by Francis Merchant and available from the offices of Fellowship in Prayer.

John Hobart directed relief efforts in Germany after the second World War for the AFSC. During a long and checkered career, John has been (among other things); a pharmecuetical chemist, a professional football player, and Director of Studies at Pendle Hill. He is probably the only Friend ever to have held the intercollegiate heavy weight Boxing Championship of Great Britain (1920-21).

The illustration for "on Taking Up the Cross" is from a woodcut by Cleveland McLemore.

"On Taking Up the Cross" is reprinted by permission from the Little Lamp, volume 24 number 4: Winter 1984 by Eknath Easwaran; Nilgiri Press, Petaluma, California 94953. Easwaran is the author of many wonderful books on the spiritual life including: Gandhi, the Man, A Man to Match his Mountains, The Bhagavad Gita for Daily Living, and many more.

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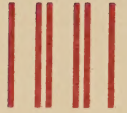

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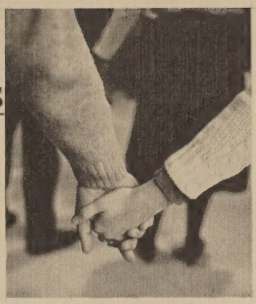

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What it is
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